

Cerium in imperio, clinging to their own kith and kin, their particular rites and usages, leading, as it were, a life apart from the rest of the community. Briefly, they were not Frenchmen, and were therefore not entitled to Frenchman's rights.

As a matter of fact, many thousands of the Jews domiciled in Paris did not adhere strictly to Jewish practices. In the financial world several prominent families had not only become Catholic, but had contracted matrimonial alliances with the French aristocracy ; while the whole tendency of those whom one may call the Boulevardian Jews, the members of the liberal professions, the authors, journalists, artists, and actors, was towards free thought and an intermingling with the bulk of the community.¹ In fact, in the present writer's opinion, before the more violent explosion of anti-Semitism in France, Paris was the city where one saw most sign of a blending of the Jews with the rest of the population—a very slow and gradual blending, no doubt, but none the less evident to careful observers. But that was not taken into account by the Clerical and the Nationalist leaders in the campaign which both parties carried on, not, perhaps, by virtue of any formal alliance, but because both desired an effective war-cry which would appeal to popular passions and gain them recruits. In the end the Nationalists, though they denied it, were generally directed

by the leaders of the Clerical party, who were men of much greater shrewdness and ability than the Ddroulfedes, the Millevoyes, the Haberts, and the Gudrins, and who thus contrived, in an indirect way, to employ the Nationalist movement for their own advantage. Both parties had the same immediate object in view — the destruction of the Ke-

¹ The same may be said of many of the scientists.